

The following hymn was written by CHARLES WESLEY. Although it contains, in a remarkable degree, purity, pathos and simplicity, yet there is an incident connected with it which renders it deeply interesting. It is well known that when the conversion of every faculty of his soul, JOHN WESLEY, through a long life, labored for the salvation of his fellow men; and what success attended his labors. How must his benevolent heart have been animated in the latter part of his life with the joyful reflection, that a vast multitude had already reached a better world through his instrumentality. He had too much modesty and humility ever to alight in this way of self commendation, or even self-complacency; but it is evident that he frequently thought he "should meet in heaven a greater number of glorified spirits, of whose salvation he had been, under God, the instrument, than any minister of modern ages."

Wesley, in his life of Wesley, states that this joyful expectation explains an incident which occurred toward the close of his life, at the City Road Chapel, London.

After prayers had been read, one Sabbath forenoon, he ascended the pulpit, when, instead of announcing the hymn immediately, to the great surprise of the congregation, he stood silent, with his eyes closed, for the space of at least two minutes, wrapt in thought; then, with a feeling which at once conveyed to all present the subject which he so absorbed his attention, gave out the hymn, with which, in our opinion, no other in the English language will compare.

COMMUNION WITH SAINTS IN HEAVEN.

Come, let us join our friends above,  
Who have obtained the prize,  
And on the eagle's wing,  
To joys celestial rise.  
Let all the saints terrestrial sing,  
With those to glory gone;  
For all the service of our King,  
In earth and heaven, are one.  
One family, we dwell in him;  
One Church above, beneath;  
Though now divided by the stream,  
The narrow stream of death.  
One army of the living God,  
To his command we bow;  
Part of his host have crossed the flood,  
And part are crossing now.  
Ten thousand to their endless home,  
This solemn moment day;  
And we to the margin come,  
And soon expect to die.  
His mantle, embosomed him,  
With white robes and crown;  
And long to reach that happy coast,  
And see that heavenly land.  
Our old companions in distress,  
We haste again to see;  
And, eager, long for our release,  
And full felicity.  
Even now, by faith, we join our hands  
With those who've gone before;  
And greet the kindred spirit-land,  
On the eternal shore.  
Our spirits, too, shall quickly join,  
Like theirs, with glory crowned,  
And soon to see our Captain's sign,  
And hear his trumpet sound.  
O that we now might grasp our guide!  
O that we now might give our hand,  
Come, Lord! of hosts! the waves divide,  
And land us all in heaven.

WRONG VIEWS CORRECTED.

Mr. Editor,—Some time since, having occasion to preach on the Sabbath in the country, on my return home in a public vehicle, I met with two clergymen of the Congregational order, by whom I was not recognized as a Methodist preacher. In the progress of conversation, one of them remarked that the Methodist ministry "having the form of godliness, but denying the power thereof," from such they took away. But for such a prayer, there was some cause at that day. Had this prayer, with fervency and effect been used until this time, vital piety would have stood on more elevated ground than it now does, and skepticism, with its deleterious influences, would have been far less in the land than it now is. Many more sinners would have come to the light of life, who now remain in moral darkness and spiritual death. There are too many watchmen remaining on the walls of Zion, who need more of the baptism of the Holy Ghost, and fire.

But, Sir, there was great reason for this prayer. These persons had set all their days to the study of the Bible, but so powerless a minister, they felt they were contented to live in sin and to die without a knowledge of sin's forgiveness, until the Gospel in other lands came among them, and aroused them from their long slumbering apathy to life and activity in securing present salvation. They had children too, and friends and neighbors, who needed religion as well as themselves, for whom they felt much anxiety; but what could they hope for from a learned ministry without the power of God to attend it? Could they expect that it would have any effect on their friends than it had on themselves? No wonder, then, that they preferred the Gospel as the only means of men, though not literally educated, yet men of good mental powers, and some of them of rare native eloquence, men of good judgment, well acquainted with human nature, well read in theology, ready and able in argument, clothed with divine unction and whose words were weighty and powerful, and produced surprising effects on the community.

From existing circumstances, therefore, it is not surprising that they should not only prefer such a ministry, but that out of the abundance of the heart should issue this ejaculation. Indeed, had they in this case restrained prayer before God, they would have been guilty of a neglect of the second commandment, "Thou shalt love thy neighbor as thyself." Hence, this prayer was neither out of time nor out of place.

Intellectual improvement, in the cultivation of the arts and the sciences, is a laudable and praiseworthy enterprise. It so ennobles the mind and enriches it with a thousand attendant blessings, that as far as divine Providence will permit, and opportunities will allow, it should be pursued with perseverance and unremitting attention. Nature having laid the foundation for mental culture, she calls upon men to build thereon, that he may have the honor of being a co-worker together with God in the kingdom of nature as well as in the kingdom of grace.

To a mind of reflection, the utility of human knowledge is too conspicuous to admit of an objection for a single moment. On the bench, or at the bar, or in the Senate, or in the pulpit, as well as in the university, it commands itself to the favor of an enlightened community. In whatever situation it may be found in the different grades of society, from the palace down to the humble dwelling of the peasant, it possesses a charm that is not easily resisted, and man becomes fond in its company, and ere he is aware of it, his heart bows down in homage to the shrine of learning. It is the boon of nations, and as it stands associated with righteousness, patriotism and other virtues, it is one of the main pillars of the commonwealth. It is not partial in its beneficence. It is not confined to affluence and greatness, but the poor and the humble may share in its honors, its profits and its pleasures. It is an abiding friend to those who have it. Health may fail, friends may prove perfidious, and riches take to themselves wings and fly away, but this blessing always be in attendance. It causes its active influence only as the intellect fails and the mental powers of man become dormant.

But however great its emolument, like all earthly things it has its difficulties and its evil tendencies. It becomes evil when its claims on our confidence are too high. When it becomes a substitute for divine endowments of a minister of the Gospel. According to our Lord, it was not so much the riches of the rich man that endangered his salvation as a trust in them. Nor is it so much learning that is an impediment to religion as it is an undue confidence in its utility. But as it is extremely difficult to possess riches without trusting in them, so it is not less difficult to have learning without confiding too much in it. Paul viewed it in its proper place, when he counted it as loss in comparison of divine knowledge. It is evil in its tendencies when it is used to obscure the truths of the Gospel, and to lessen their effects in the hearts of the hearers. His composition may be abstruse, his language so unintelligible and his embellishments so high, that his unlettered hearer goes away neither wiser nor better.

A learned man may so highly embellish his sermons, that the very composition itself and the manner of its delivery, may so captivate and fill the minds of his audience, that Christ, and the deep interests with which human existence is connected, are lost sight of in his splendid efforts to secure to himself the popular applause of his fragile fellow mortals. Hence, the eyes of the perishing sinner are closed to the beauties of the Savior, to the promises, to the precepts, and to the obligations of the Gospel. They have no proper apprehension of their own hearts and own wants. The awful realities of death and eternity make no impression on their minds. They remain in their sins unmoved, unaffected and unchanged. The preacher gets all the praise, and even not one in ten returns to give glory to the blessed Savior.

Mr. Wesley could have composed sermons, as replete with taste, with learning and with eloquence, as Blair, or any of the literary of the present day, but he did not, on his peril he did not dare do it. Man possesses the awful power of giving the invaluable talent of learning whatever direction he pleases; but his responsibility is as awful as his power. He can exert it against Christianity and in favor of infidelity, in favor of error, or in the defense of error, for the honor of the gospel, or to aggrandize himself. He can as a preacher of the meek and lowly Jesus, assign it a position that will rob God of his glory, leave sinners to perish, and secure his own eternal condemnation. With it, he can do a great amount of good, or effect much heart-rending evil. If he use it like Wesley, and many other pious and learned men, to lead sinners to self-knowledge, to the knowledge of God, and then up to heaven, he gives it a happy and lawful direction. To give it a wrong influence, so that sinners are led to perish, such a minister had better have lived and died in mental ignorance, under all the odium of an uneducated mind.

Again, learning is productive of evil, when it feeds the passion of pride. "Knowledge puffeth up." One single apple plucked from the tree of knowledge, puff'd up Adam and Eve, and brought us into our world. This puff of pride has filled the universe. We see it in every nation. Its baneful effects are deeply felt.

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One of the most interesting chapters of Dr. Durbin's "Observations on the East," is devoted to the Turkish Empire. It is too long to give in detail, but many of its passages possess so much interest, that we will be excused for giving a brief abstract of the most important. After alluding to the early history of the Ottoman Empire, and to more recent events, in which Turkey, in order to escape the sweep of the Russian eagle, was obliged to take refuge under the shield of France, thrown over by Napoleon in the Treaty of Tilsit, Dr. Durbin says that the old Ottoman Empire thus became extinct. It is, he says, an Empire of fanaticism, and its power lay in the persuasion that God and the Prophet had ordained it to reduce the Infidels to the true faith. But the mission had failed, for the Christians were in the ascendancy, and Turkey was drawn into the circle of Christian political influence, not to receive the new and regenerating principles of Christian Europe, for this is impossible with her religion and constitution, but to become the prize for which the five great powers are to contend. The issue involves the fate of Asia from the Bosphorus to the Chinese Sea, and from Siberia to Ceylon. No matter whether one of the great powers shall triumph and appropriate the whole, or whether they divide the spoils among them, the grand result which Providence has ordained will be the same; the political dominion of Mohammedanism will cease, and the science, civilization and religion of the Western world will be diffused throughout the East. The relations and feelings of the august parties in this magnificent drama are well described in the following paragraphs from C. B. Elliott's Travels in Turkey.

"There never was a reign, except that in which the empire was formed, so fraught with important consequences to Turkey, as this. The existing system is charged with her destinies, and Europe, Asia and Africa await the result with anxious expectation. Circumstances have forced her into painful contact with the unstable ambition of the Czars, the timid cautiousness of England, the vacillating system of France, and the cool, calculating policy of Austria. All these have exercised, and still exercise, a baneful influence on the divan, which is driven to and fro by fears and menaces, distracted by contentions, and harassed by intrigues. Torn by so many conflicting interests, Turkey would long since have fallen into the hands of one or other of the European powers, had not their reciprocal jealousies rendered it impossible for any one to take possession of her without encountering the enmity of its rivals.

"The present is an interval rich with expectation, in which all are watching each, and one is belling all. England parades her fleets in the Mediterranean, displays the prowess of her vessels at the forts of the Dardanelles, and then speedily recalls them, too keenly sensitive to the consequences of a crisis which may be postponed, but cannot be averted, and too little alive to the impressions communicated by the retrograde movements of her ships, which were wont never to speak but in thunder, and never to thunder but in victory. France, infected with a similar spirit, assigns to the principles of the *juste milieu*, and her ambassador is instructed to keep well with all parties; while availing herself of the relation of the vicereine institutions of Islam, and the Sultan's inability to humble his vassals, she disperses her travelling politicians through the country, covers the sea with her steamers, and lays the foundation of a new empire in Africa. Nor is Austria indifferent. The keen eye of Metternich, whose policy is to maintain for the present, at all hazards the peace of Europe, already pierces the flimsy veil which unmeaning protocols and cobweb treaties have thrown over the fate of Turkey; and though he be silent, his silence is that of thought, not of sleep. But while others are waiting, Russia is preparing. The colossal Muscovite, having intimated Stambul to the view of her eagles, has fallen back on her frontiers, *avant propos*, she scatters her gold with a lavish hand, promises and threats are for a season substituted for cannons and Cossacks, and diplomacy is leaving but little for the sword to accomplish; the counsels of the divan are led by her intrigues; her partisans increase in the very family of the Sultan; and she awaits with intense anxiety a crisis from which she has every thing to gain and nothing to lose.

"In the mean time, Turkey, the object of political desire, stands trembling and alone, woeed and deserted by all, with too little ability to protect herself, ready to fall into the arms that first open to receive her, alternately sought and rejected by each. But from the insupportable day in which she crumpled under the wing of the Russian Eagle, her doom was sealed; the Crescent then sunk to rise no more above the political horizon, and the old Moslem empire of the Ottomans, as established on the principles of the Koran, was at an end. The subject for consideration is not now whether the existence of that empire be prolonged; it has already ceased to be. Another question, transcendent in interest, is proposed to the powers of Europe. Shall Turkey continue an independent kingdom? It is clear she can no longer entrench herself behind the barrier which Mohammedanism erected against the march of intelligence and improvement; she can no longer insult the rest of Europe by an assumption of superiority in inverse ratio to her claim; but if she will consent to remodel her institutions, to receive the impress of European civilization, and to admit into her dying members a new principle of political life, her nationality may yet be prolonged. France and England seem conscious of this truth, and if their policy be sound, they will exert their influence to regenerate her. Russia is equally aware of it, and hence she strives to retain both government and institutions in a state of inefficiency and decay. The drama is drawing to a close. The denouement is the fate of Turkey."

Dr. Durbin says that in the internal condition of Turkey may be found the same state of decay, and the same dependence upon Christian powers. He cites the case of the Pacha of Egypt, who would have driven his master out of the Seraglio, had not the Diplomatic notes and the cannon of the Christian Powers arrested his progress and confined him to Egypt. The external and internal political weakness of the Turks is not more striking than the decay of their religion, trade, manufactures, and population. The charm of their life is broken by the destruction of their political power, and infidelity, with respect to their own religion, is spread widely among all, but particularly the upper classes. The decline of their religion inspires even the Christian with a momentary sadness, when he sees everywhere the mosques and religious monuments falling into decay, and not a hand lifted to restore the crumbling walls or prop the tottering domes. Commerce and manufactures have well nigh become extinct throughout the empire, and exist now only where they have been preserved by native Christians, or revived by Frank enterprise. Decay of trade has produced a great decrease and depreciation of the coin, so that a Spanish dollar, that had been worth but five piastres formerly, was when the writer was in the East, worth twenty-two piastres at Alexandria, twenty-four at Smyrna, and twenty-seven at Constantinople.

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"The present is an interval rich with expectation, in which all are watching each, and one is belling all. England parades her fleets in the Mediterranean, displays the prowess of her vessels at the forts of the Dardanelles, and then speedily recalls them, too keenly sensitive to the consequences of a crisis which may be postponed, but cannot be averted, and too little alive to the impressions communicated by the retrograde movements of her ships, which were wont never to speak but in thunder, and never to thunder but in victory. France, infected with a similar spirit, assigns to the principles of the *juste milieu*, and her ambassador is instructed to keep well with all parties; while availing herself of the relation of the vicereine institutions of Islam, and the Sultan's inability to humble his vassals, she disperses her travelling politicians through the country, covers the sea with her steamers, and lays the foundation of a new empire in Africa. Nor is Austria indifferent. The keen eye of Metternich, whose policy is to maintain for the present, at all hazards the peace of Europe, already pierces the flimsy veil which unmeaning protocols and cobweb treaties have thrown over the fate of Turkey; and though he be silent, his silence is that of thought, not of sleep. But while others are waiting, Russia is preparing. The colossal Muscovite, having intimated Stambul to the view of her eagles, has fallen back on her frontiers, *avant propos*, she scatters her gold with a lavish hand, promises and threats are for a season substituted for cannons and Cossacks, and diplomacy is leaving but little for the sword to accomplish; the counsels of the divan are led by her intrigues; her partisans increase in the very family of the Sultan; and she awaits with intense anxiety a crisis from which she has every thing to gain and nothing to lose.

"In the mean time, Turkey, the object of political desire, stands trembling and alone, woeed and deserted by all, with too little ability to protect herself, ready to fall into the arms that first open to receive her, alternately sought and rejected by each. But from the insupportable day in which she crumpled under the wing of the Russian Eagle, her doom was sealed; the Crescent then sunk to rise no more above the political horizon, and the old Moslem empire of the Ottomans, as established on the principles of the Koran, was at an end. The subject for consideration is not now whether the existence of that empire be prolonged; it has already ceased to be. Another question, transcendent in interest, is proposed to the powers of Europe. Shall Turkey continue an independent kingdom? It is clear she can no longer entrench herself behind the barrier which Mohammedanism erected against the march of intelligence and improvement; she can no longer insult the rest of Europe by an assumption of superiority in inverse ratio to her claim; but if she will consent to remodel her institutions, to receive the impress of European civilization, and to admit into her dying members a new principle of political life, her nationality may yet be prolonged. France and England seem conscious of this truth, and if their policy be sound, they will exert their influence to regenerate her. Russia is equally aware of it, and hence she strives to retain both government and institutions in a state of inefficiency and decay. The drama is drawing to a close. The denouement is the fate of Turkey."

Dr. Durbin says that in the internal condition of Turkey may be found the same state of decay, and the same dependence upon Christian powers. He cites the case of the Pacha of Egypt, who would have driven his master out of the Seraglio, had not the Diplomatic notes and the cannon of the Christian Powers arrested his progress and confined him to Egypt. The external and internal political weakness of the Turks is not more striking than the decay of their religion, trade, manufactures, and population. The charm of their life is broken by the destruction of their political power, and infidelity, with respect to their own religion, is spread widely among all, but particularly the upper classes. The decline of their religion inspires even the Christian with a momentary sadness, when he sees everywhere the mosques and religious monuments falling into decay, and not a hand lifted to restore the crumbling walls or prop the tottering domes. Commerce and manufactures have well nigh become extinct throughout the empire, and exist now only where they have been preserved by native Christians, or revived by Frank enterprise. Decay of trade has produced a great decrease and depreciation of the coin, so that a Spanish dollar, that had been worth but five piastres formerly, was when the writer was in the East, worth twenty-two piastres at Alexandria, twenty-four at Smyrna, and twenty-seven at Constantinople.

The decrease of population, too, is another mark-

THE OTTOMAN EMPIRE.

ITS PROBABLE FALL—A SKETCH.

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## PREACHERS' MEETING—SPRINGFIELD DISTRICT, VERMONT.

DEAR SIR:—I was ordered, by a vote of the Preachers' Meeting on Springfield District, Vermont Conference, held at Chester on the 28th ult., to forward to you, for publication, the following reports.

Yours, &c.,  
E. B. MORRIS, Secretary.

Felchville, Nov. 15, 1845.

## Report of the Committee on the Observance of the Sabbath.

The law of God is "perfect," holy, just and good. It has for its design the greatest possible good of man. It is specially adapted to his physical, mental and moral nature, and cannot be infringed with impunity. Physical nature requires it. God has assigned to him a life of labor and consequent fatigue. That labor impairs his physical energies. Unceasingly continued it would destroy those energies. The repose of night, and the refreshing food and sleep kindly interposed, but do not fully restore man's lapsed powers. The additional rest of one day in seven is required, and God has given it. Kind provision of a wise and beneficent mind. Man's mental nature equally requires a day of rest, and for the same reasons. His moral wants are equally imperative. Necessarily he has much to do with earth. He needs, in addition to his daily means of grace, a day in seven, on which to disengage his soul of every worldly thought or care—a Sabbath and sanctuary privileges—a peculiar, special season for moral cultivation—for holy aspirations and communion with God; that, like a strong man to run a race, he may enter upon the duties of each succeeding week with renovated powers. These views being correct, it is evident that no man can neglect the Sabbath, as a day of rest and religious observance, without transgressing the laws of his nature, ordained by his Creator, God. Therefore:

1. Resolved, That the non-observance of the Sabbath is a fruitful source of disease and immorality.
2. That, as philanthropists, patriots and moralists, it is the bounden duty of all to "remember the Sabbath and to keep it holy."
3. That the breach of the Sabbath is one of the prominent sins of our nation, and which calls loudly for reform.
4. That we sympathize and will co-operate with the laudable efforts that are being made for the suppression of this evil.
5. That the success which has crowned these efforts induces a great moral triumph, and is an occasion of gratitude to God.
6. That each preacher on this district is hereby required to deliver a discourse upon the observance of the Sabbath at each Sabbath appointment on his charge, within the present conference year.
7. That those members of Christian churches, and of ours in particular, who travel on the Sabbath in the prosecution of worldly business, are reprehensible in a high degree, and should be dealt with according to a healthful discipline.
8. That those preachers who devote their time to manual labor, and preach on the Sabbath, should rest one secular day in the week.

E. B. MORRIS, Chairman.

## Report of the Committee on Slavery.

1. Resolved, That American Slavery is, in principle and practice, a violation of every command of the decalogue—an intolerable degradation and horrible curse to our nation, and especially to the church.
2. That we cannot with a good conscience, and therefore will not, admit slaveholders to the pulpits of which we have the charge, or to the communion we administer.
3. That the cry of millions of suffering bondmen for our sympathy and aid more deeply affects our hearts than the cry of war raised by Drs. Bangs and Olin, and that we feel more deeply affected by the system of black villainy by our investigations and rebuke, however those who are engaged in it, or their sympathizers, may cry "Let us alone."
4. That we regard the late secession from the Methodist Episcopal Church in the south as the natural result of a secession, which is to separate the precious from the vile; and we rejoice that the Wesleyan Methodists of England have somewhat plainly expressed their view of the subject, by refusing to allow a member of that body of seceders a seat in their Conference.
5. That any appropriations of money, by the book agents, to the cause of the seceders, as represented in the Louisville Convention, can be justified only on the ground that said convention transcended the trusts committed to them by their constituents; and, unless the southern Conferences express their disapprobation of the doings of their representatives, they can have no claim to any of the property of the Methodist Episcopal Church.

J. C. ASPENWALL, Chairman.

## Report of the Committee on the Death of Rev. C. D. Cahoon.

Whereas, The solemn and painful intelligence has reached us, that our long-esteemed and much beloved brother and fellow-laborer, Rev. C. D. Cahoon, of the Rock River Conference, has been called away by death, therefore:

1. Resolved, That while it becomes us to submit to this inscrutable providence with resignation, we feel solemnly admonished to work while the day lasts.
2. That we feel more deeply affected by these tidings from the circumstance that this part of the north has been the field of his labor for about twenty years; and such was the honesty of his heart, such the purity he breathed, and his deep devotion to the faithfulness with which he was uniformly characterized, that his memory is deeply engraven upon our hearts.
3. That we assure his bereaved companion and children that they share in our sympathy and prayers while suddenly and unexpectedly deprived of an affectionate husband and tender parent, and left in a strange land to mourn their irreparable loss.

C. B. HARRIS, Committee.

Will the Christian Advocate and Journal please copy this last Report, by request of the Preachers' Meeting.

## THE CAMP MEETING LAW.

By a vote of the Sandwich District Preachers' meeting recently held at Barnstable, I am requested to forward to you for publication the following report and resolution.

The committee to whom was referred the subject of the propriety of petitioning the State Legislature for an amendment of the laws in relation to the holding of the protection of camp meetings, approved by the governor April 17, 1838, beg leave to report. That in their opinion the law alluded to is defective—and that too in such a manner and degree, as naturally to prevent it from affording that "protection" which it was designed to extend. We therefore recommend that our people be requested to memorialize the next session of our General Court to the following effect, viz:—That the said General Court will amend the law in relation to the following provision:—That "said act" shall not be construed to prevent the regular tents, companies, belonging to and participating in the religious exercises, and government of said meetings from having buildings erected, within the prescribed limits, to supply themselves and those who may be transient visitors on the ground with necessary provisions; and further, that the regularly appointed superintendents of said meetings for the Lord's service, shall have the sole right to determine who shall be allowed to erect and keep such tents; and also, that the said boarding tents shall at all times be liable to the inspection of said superintendents, and the keepers thereof accountable to the said superintendents for the character of said tents.

All of which is respectfully submitted by the committee.

W. S. HAYLOW, A. B. WHEELER.

Barnstable, Oct. 23, 1845.

On motion, Voted to accept the report of the committee on "camp meetings;" and that the same be published in the Zion's Herald and Wesleyan Journal, together with the following resolution; viz:—

Resolved, That we commend to all our preachers a memorial, embracing the object of the above report, to be circulated among the citizens of their charges, and forward them to the next session of the General Court.

On motion, Resolved, That a strict observance of the Quarterly Fast, required in our book of discipline, be recommended to our societies on this District.

Attest: A. M. The children, &c., of other schools will be cordially received and entertained by our friends.

We also hope that our delegates will come Tuesday, so that every one may be ready to report at 9 o'clock, A. M. Our friends are invited to accompany and accommodate a delegate from each station on the Sabbath.

We hope our brethren will bring much of the good spirit in their souls, and be prepared to receive and do good.

Plainfield, Vt., Nov. 13, 1845. H. P. CUSHING.

## CONVENTION AT PLAINFIELD.

Br. Stevens.—Permit me to say that our friends in this place are expecting a "rich intellectual feast" at our Association and Convention, and we hope not to be disappointed.

The children from East Montpelier, Montpelier, Barre, &c., are expected to meet with our school, and it is most earnestly desired that the superintendents, teachers and children from these places should be here as early Wednesday morning as consistent. Our wish is, that all concerned be in readiness to hear all the addresses, which will commence at half-past 10 o'clock, A. M. The children, &c., of other schools will be cordially received and entertained by our friends.

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## HERALD AND JOURNAL.

WEDNESDAY, NOVEMBER 26, 1845.

## OUR UNIVERSITY.

Financial condition—State of the endowment—What is to be done?—A word to young men.

We have delayed our articles on the University, in order to procure fuller information respecting the progress of the late measures for its endowment, but having failed, we proceed as briefly as possible to consider its financial state and claims.

First, What is its actual financial condition? Its expenses for the year (the last reported) ending July 20, 1844, were \$7028 83.

The income was 3606 79.

Excess of expense 3422 04.

The property of the University 74,321 73.

Indebtedness 24,650 87.

Secure resources 28,533 77.

Excess of resources over indebtedness 4,882 90.

It is manifest, from the above, that the present efforts for the endowment of the University are most urgently demanded. The excess of annual expenses over the annual income—between three and four thousand dollars—must, unless checked, eat up the very substance of the institution. If it would live at all, it must speedily pay off its debt, (\$24,000), and provide an income which shall equal its expenditure.

This is the design of the proposed endowment. At the last annual Conference the prospects of that measure were flattering. The New York Conference had nearly fulfilled its pledge, and in its zeal, appointed another agent to collect the subscriptions and push them further if possible. The Providence Conference had nearly finished its proportion and paid down the interest of the whole amount, pledging itself at the same time to pay the interest without fail hereafter. The New England Conference reported in substance about the same, and the Maine Conference, though it has not proceeded so far in procuring subscriptions, paid, we believe, the whole interest of its pledge, and determined to do so till the full amount should be raised and invested. The other N. Eng. Conferences did something, but we have not learned the amount.

It appears, then, that though the late state of its finances was most threatening, yet the projected endowment affords some prospect of effectual relief to its embarrassments. All depends upon the faithfulness and promptness with which the plan of the endowment is prosecuted.

What, then, secondly, can we do to secure its relief? 1. Let us determine that the pledges of the respective Conferences shall be inviolable and even beyond all contingency. Let all the Conferences do as some have already done, assume that the pledge is already as bona fide as if collected, and therefore pay down the full annual interest, so that the University may proceed as if it had already received the endowment, and thus at once cut off the excess of expense over the receipts and stop the accumulation of the debt. This we believe to be its only salvation. And how easily can the Conferences do this! The preachers who give their notes for a hundred dollars each, can collect six dollars interest readily in their congregation. It would be a small pittance for our churches to give annually to education. This can be paid down regularly at the Conferences, and the University thus reap the income of the full amount of the endowment, and proceed without further embarrassment. The preachers, meanwhile, can be collecting from year to year portions of their subscriptions above the annual interest, and thus at last liquidate the whole; or they can, as has already been done in the New York, New England and Providence Conferences, appoint agents and despatch the most of it at once. One thing let us settle as the only salvation of the institution, viz: that the interest of the proportions of the respective Conferences shall be paid down without fail at each session.

2. Let us consider this the prime pecuniary obligation of our cause in our present circumstances. The Missionary, Bible and other objects which are more directly spiritual in their character, we can trust to more contingent efforts. They always succeed, and propose to rely only on occasional efforts. Education is less appreciated by the mass. It is generally the larger minds alone that estimate its importance. It cannot depend upon contingent patronage, but must have endowments, and when once thoroughly endowed in the form of a College or Academy, it can stand on its own resources. While, therefore, we assist on occasional claims of other institutions, let us look upon this as the great pecuniary work to be done, and to be "done up" by the church. Much as we value the Biblical Institute and our other benevolent measures, yet we insist that the University, in all expense and duty, ought to have the priority in our efforts, and that every new project requiring endowment ought to be held in abeyance till this is safely discharged. The plan for the endowment of the Institute recognizes this idea. The friends of the one institution are the friends of the other. Their inquiry is not which shall be the successful competitor, but how shall both be sustained; and they generally believe that the pecuniary success of the Institute depends upon the prior and complete endowment of the University. Let us, then, while we give our other projects a current support, labor with all our might to give this a thorough endowment. We can do so, after what has been done, in one year, and thus despatch from our hands this urgent claim and have leisure to apply ourselves to other tasks.

3. Let us use all possible moral means for its prosperity. Let us incessantly pray that the blessing of God may rest upon it. Pass not over this thought as trite. It is, to us, of paramount importance. We fear that the church does not sufficiently consecrate its public plans with prayer; how else could they have been so unfortunate for some years past? Has not the Lord been teaching us a lesson in this respect? He has confounded the wisdom of our wise men, and summoned us to our altars with tears and mourning. Let us examine ourselves. Let us return to the simplicity and spirituality of our earlier days. Let us remember that our mission, by schools as well as by all other means, is to spread Scriptural holiness over the world. Let us then consecrate our schools. God forbid that the time should ever come when they shall send out educated unbelievers to curse the world. Let us pray that they may continue to be sanctuaries for our children, scenes of blessed revivals and fountains of spiritual life and power to the church. Pray for our University—it will yet fail if God's blessing does not attend our plans. With his blessing it cannot fail.

Further, we can help it much by sending it students. There are many of our young men still in other institutions. We never hear of such a case without pain and indignation. Doubtless there are some instances in which local convenience or local necessity may justify it, but we cannot believe they are frequent. Why not, then, patronize our own College? A better faculty for all practical advantages we do not believe can be found in New England. The Wesleyan University has sent out thus far young men who can stand up fearlessly among the graduates of any College of the land. It is our institution, too, let us remember this—it is ours. Where then is our

\*That is, resources above several which may be deemed contingent.

*esprit du corps?* where our denominational spirit if we can thus pass it by, especially when it is nobly struggling to surmount its difficulties? We abhor sectarian bigotry, but we confess ourselves too much a Methodist to be capable of such a course. Methodist parents, send your children to your own schools—they have acquired themselves favorably amidst all competition, and it may be said without qualification that they are among the best in the land. Methodist young men, go to your own schools if you have to go a hundred miles further than to any other, and walk every foot of the way besides. Wait not till they shall have survived your heartless neglect and silenced your petty excuses by complete success; but go in the enthusiasm of our denominational brotherhood, and share their struggles and claim a part in the honor of the success which, with God's blessing, will yet crown them. Brethren of the ministry, hunt out young men of promise, urge them to seek an education and despatch them to our institutions. Much can be done this way. We know men who do so, and who, in every new appointment, are sending young men to our schools. What a usefulness is this? Cast your eye now, brother, over your charge, and ask who in it, toiling at the bench or the plough, have powers that ought to be educated and applied more effectually to the welfare of the world. Lay down this paper and go forth and speak a word to them; that word may be repeated in echoes, like hallelujahs, over your graves. There may be neglected powers in those young men which, if developed by education, may strike like thunderbolts against the strong holds of darkness, and scatter trembling and discomfiture among the ranks of error. We speak warmly, but not too much so. Next to the salvation of a soul is the importance of its intellectual education. The office of teacher is above that of the warrior or the senator. It is next only to the ambassadorship which God has committed to his ministers. Speak, then, to that young man: tell him to come forth into the arena of the world, trusting in God and in himself: show him how to economize his present means and how to get new ones: tell him that others have fought their way single handed and scores are now doing so in New England Colleges, and that he can do so and gain vigor by the endeavor. If every Methodist preacher in New England should take this advice, how soon would our College and Academies be thronged?

## OUR ORGAN.

We have delayed so long our article on the University, that we give this week two of the series we have proposed. We have classed the organs of the church among its literary interests. Will our readers now indulge us with a few remarks respecting them, in particular reference to New England.

We have repeatedly said, that in respect to New England, we should have but one paper, as we should but one college, one theological school, and in each conference but one academy. The disastrous results of a local spirit, and a division of our leading interests in other cases, will compel, we think, all discriminating minds among us, to this conclusion.

First, a single organ, common to all, will tend to preserve our unity of feeling. We believe that one secret of our success as a people, has been our unity and consolidation. A wise thinker has said, that the country must look to this element of Methodism as the chief means of counteracting the concentrated energies of Popery in the land. What would Methodism have been with all its adversities, had it not been for this sentiment of unity, producing a common sympathy and general co-operation? All our academies, colleges, and leading institutions, and nearly all our churches, have been established by a union of efforts. Let a local spirit break up our common plans, and multiply local organs, and we give to the winds one of the greatest elements of our strength.

Second, by uniting in the support of one organ, we can give it an efficient and commanding character. In proportion as we multiply papers, we will diminish their actual influence. We cannot refer to the example of other denominations. There are but a few of the leading ones that find it possible to sustain more than one able organ in N. England; and these, though commanding the chief wealth of the land, and possessing a larger reading class of people than we, have to struggle for existence. Though our people can do much more than they attempt, yet they are comparatively poor; and if we calculate what they will do from the example of other and more competent denominations, we will hesitate before we commit ourselves to unnecessary liabilities. The experience has been tried. But a few years ago three papers existed among us: one at Portland, one at Lowell, and one at Boston. What was the result? The Lowell "Advocate" fell through after a brief struggle. The "Wesleyan Journal" after protracted embarrassments and losses, such as the brethren who bore them, were sure, would not willingly hazard again, was merged in the Herald, but has entailed troubles on its original friends which last yet; and, at the same time, the veteran Herald, the parent of all our papers, had divided by a feeble support, was embarrassed with debt, was diminutive and cheaply "got up," and was far from presenting that respectable aspect to the public which we felt our cause deserved. But since we united in the patronage of one sheet, we have paid off our debts, and divided dividends to the conferences, enlarged and otherwise improved the paper, so that it need not fear a comparison with any other in New England. We speak not of its editorial character, except to say, that if it is not what it ought to be, we have interest enough for our common cause to stand ready, at any moment, for its application.

It is a very easy matter to calculate the ability of any section of our work to support a paper; but all who have made the experiment know that nothing is more fallacious than such calculations. Newspapers are subject to contingencies, expenses and losses which, we presume, affect to the same extent no other department of business.

In a late number of one of our Presbyterian exchanges, we find a long article about the difficulty of sustaining religious newspapers. Among other striking things, the editor states, that he has been connected with the press for eighteen years past, during which time more than four-fifths of the religious newspapers established in the Presbyterian and corresponding churches have failed for want of due patronage. Such facts show the exceeding difficulty of carrying on religious papers, and the imperative necessity of persevering efforts on the part of their agents and friends. The N. Y. True Sun, in giving the "literary history" of a newspaper published in Nassau street, enumerates no less than eighteen papers which have been issued from one building in the last twelve years, thirteen of which are dead, and five only are living.

They are multiplying and expiring incessantly, and we doubt whether there are many other undertakings which uselessly sink a greater amount of capital. Would it be wise, then, for us, now that we have struggled above all embarrassments, to waste our energies and endanger our prosperity by new experiments? We speak as unto wise men, judge ye.

But, in the third place, one paper meets our circumstances as well—may, better, than could more. We can have a more efficient representation and advocacy of our interests in an ample and well conducted organ than we could in small local sheets, the management and ability of which are yet to be experimented. And yet, by the improved conveyances, the former can be nearly as accessible, and nearly as cheap, as the latter. The expense of our correspondents at a

distance has been reduced to a small consideration by the late Post-Office law, and will doubtless hereafter be more reduced. Postage to subscribers has not been much improved, except within thirty miles; but local papers would afford no advantages in this respect, except within that brief limit, and to the insignificant amount of 25 cents a year to the remotest subscribers. It is to be presumed, however, that this inequality of the law will soon be remedied. It is also to be hoped, that if the recent plans for the increase of our subscription list are successful, we may be able, sooner or later, to reduce the price of the paper. Any local publications will run the risk of these changes; by the time they can get committed, we may be able to realize our anticipations, and the result might be a serious disadvantage to the capital involved in the local publications. Under such circumstances, is it wise to divide and dissipate our strength? We put the question to all those whose spirits are large enough to think, with Wesley, that our parish is not limited to a conference or a state. Our preachers could, in three months, by no inconvenient effort, enable us to reduce the price of the Herald. It is now conducted as economically as is possible. It is printed cheaply, and there is no agent nor editor in the city that receives a smaller salary than those of the Herald. The directors who manage it and have its pecuniary responsibility, reap not a cent for their pains. The paper has, in fact, no objectionable local peculiarity whatever. The correspondence from a distance is greater than that which is nearer; the editor belongs to another conference; the proceeds go to all the conferences; it pleads not for local, but for the common interests of our cause, and pleads for them impartially and incessantly. It is as much the paper of Maine, Vermont or Rhode Island, as it is of Massachusetts, except that the latter, having the metropolis of New England, the main point of news and access, takes, and it should take, the local trouble and liability of issuing it. We must not be suspected of a personal interest in these views; we have no pecuniary hazard in the matter whatever; we speak of it as an agent of our common cause, and we would speak as we now do were we travelling on Cape Cod, the Aroostook or the Green mountains. We say then of our organ as we have said of our college and theological school, and we say it from the same motive, let us have but one, and such an one as shall befit our position among the Christian bodies around us. We shall say more on the subject next week.

## CORRESPONDENCE.

## DEDICATION AT HOLMES' HOLE.

The Village—Education—Public Buildings—The new Church—the Dedication—Dr. Paines's Sermon—Subsequent Exercises—Grave of the first Methodist in the place.

Brother Stevens.—By request, I forward you a brief account of the dedication at Holmes' Hole. But before I speak particularly of that, allow me a few passing remarks respecting the place.

The village of Holmes' Hole lies on the west side of the harbor of the same name, in which vessels, I had almost said without number, stop when arrested by unfavorable winds in passing through Vineyard Sound. This is the principal village in the town of Tisbury. It numbers about 1,000 inhabitants. Like other portions of this interesting sea-girt isle, this place has received very great accessions to its wealth and accelerations to its growth within a few years past, by the daring and skill of its adventurous sons who plow the main—some from their own and many from neighboring ports—and encounter and conquer the monsters of the deep. The late rapid growth of the place, the neatness and even beauty of many of its buildings, its present business like aspects, and the real enterprise of many of its worthy citizens, make it nearly the rival of the neighboring village of Edgartown, from which it is situated at the distance of eight miles. The steamboats from Nantucket and from Edgartown respectively, make this a principal stopping place on their way to and from New Bedford. Several whaling ships are already owned here.

The cause of popular education has of late received increased attention here, and the citizens have erected a very beautiful edifice for a public school house, at an expense of about \$2,500, in which spacious rooms are fitted up for the accommodation of the scholars, adapted to the different ages. Each of the two schools is taught by a principal and an assistant teacher.

There are here two public houses of entertainment—both, I believe, strictly temperance houses. And to the great credit of the people, I may add, what I fear cannot be said so truly of very many New England villages as of this, it is emphatically a temperance village.

There are now in the place three elegant churches,—the Methodist, the Baptist, and the Congregationalist, besides the old Methodist house, which for the present, seems to be unoccupied, but around whose sacred precincts the hearts of those who have so often felt devotion's flame enkindled within its hallowed walls, doubtless long to linger still. But the place had become too straight for them. The new church is a beautiful edifice, prominently situated, 42 feet by 60, with a tower and bell, finished throughout, vestry and all, in a style of neatness and adaptiveness of the different parts to convenience, which well betokens for the friends by whose indefatigable efforts it has been completed, a praiseworthy, Christian liberality on the one hand, while it savors of the spirit of vanity on the other; and all done at an expense of a little rising \$6000.

Thursday, the 13th inst., the day fixed upon for the dedication, was fine. At 10 o'clock, A. M., the house was literally thronged; many came who were obliged to remain without, unable to hear much of the discourse. There were about twenty ministers present, including two or three of other denominations. The introductory prayer was made by our venerable father Webb. The sermon by Dr. Pitman, from Col. i. 28, 29, was in excellence, such as we had reason to expect—every way worthy of the occasion and the man. It was an able and faithful exhibit of the cardinal doctrines of the Gospel, and manifestly delivered under the influence of the Spirit of its divine Author. For more than an hour and a half, the worshipping assembly enjoyed the privilege of feeling the mighty comfort as well as the power and claims of divine truth. At the close of the sermon, the doctor called on all the congregation to rise, and then in a most solemn and impressive manner offered the consecrating prayer. We felt truly that this temple was consecrated in the right spirit, and that God was graciously pleased to accept the offering. Dr. P. preached again in the evening. The music on the occasion was well executed. It was under the direction of our much esteemed brother John Wilder of Duxbury.

On Friday afternoon an appropriate exercise was held in the vestry. Father Kent led the services in a discourse on "The way to find the Messiah." Other brethren participated. Br. Paine, who was stationed here last year, remarked on this occasion, that "he remembered the time when the determination was formed to build this house; it was in a low land." One of the best places, thought we, to form such a determination. And so far as I am able to learn, the same spirit of Christian love has characterized the whole proceeding up to the present moment. Enterprise thus begun and continued, can but be blessed of the Lord. Seeing and rejoicing in the prosperity of our dear brethren in this place, the writer of this, who has been somewhat acquainted here in past years, could but be reminded of scenes in by-gone days,

when the Methodists here, as in many other places, were few and despised. But they lived to God and for him, and he has abundantly owned and blessed them. I was informed this morning, that nearly all the pews are disposed of, enough at least to cover the whole expense of building, within a trifling amount. I also learn that there are encouraging prospects of a good revival.

In the course of my ramblings over the village, I was led to pay a visit to the grave of the well known and much lamented sister, Naomi Beach, to whose precious memory, and that of another, a neat marble slab is erected with an appropriate inscription. She was the first Methodist in the place. And having, during her pilgrimage on earth, resided in several different places, she was also, I am informed, successively a member of the first Methodist class formed in Boston, the first in Nantucket, and the first in Edgartown. She was well known to many of the older preachers, and was truly a mother in Israel, and a light in the midst of a world of sin and of moral darkness. She died Oct. 4th, 1843, aged 78.

That this flourishing village and the whole island may be favored with a speedy and general work of God, is the prayer of Yours, truly,

Falmouth, Mass., Nov. 18, 1845.

H. VINCENT.

## SANDWICH DISTRICT.

Prospects—Means—Chatham.

The prospects on this district are at present encouraging; on some parts where the appearance of things has been hitherto cheerless, an improvement is evidently taking place. In several stations the work of God is reviving, and many are the instances among our preachers and people of strong faith in a speedy advent of the Holy Spirit.

There is evidently an increasing conviction that the means of our success, (so far as human instrumentality is concerned,) are not in extra meetings, but in an extra practical attention to the genius of our economy. Hence special efforts are being made to render class, prayer and quarterly meetings more interesting; thereby obtaining a general attendance of our people, promoting their personal piety, consequently their usefulness, and giving a greater efficiency to the preached word.

It is true we are but partially awake, so that the exertions alluded to are not made so energetically or extensively as they should be; yet, thank God, we are beginning to throw off our slumbers. Our benevolent institutions, I think, will enlist this year a larger amount of interest than formerly.

The preachers are in the spirit of their work, laboring with unusual harmony with each other and have been cordially received by their people; some of them are contending with great discouragements with indomitable courage and perseverance.

I cannot forbear (without any invidious distinction) to refer to a late visit at Chatham, where Br. Trickey is laboring with characteristic zeal and success; some forty souls have, since conference, been brought from darkness into God's great and marvellous light; a few of whom are in a situation to exert as extensive an influence in the cause of Christ as they have in the cause of sin. The tavern in the village has been converted into a house of prayer; its inmates having found the Gospel the power of God unto their salvation; and now with becoming zeal and yet with much self distrust are inquiring, "Lord what wilt thou have me to do?" As their situation is one of great exposure, I would solicit earnest prayers in their behalf. The work of God is still progressing, and Methodism is decidedly on the advance in the place. The exertions of the society to raise a liberal support for their ministers deserve great praise and are worthy of imitation. May the flame of reformation kindled at Chatham spread over the shores of the Cape and through the world!

Our late ministers' meeting at Barnstable proved one of the most interesting and profitable that has ever been held on this or any other district; much did we regret the absence of many of our brethren; their loss in consequence of such absence is incalculable. We hope that no future appointment for a similar meeting will call together but a minority of the preachers.

Nov. 8, 1845.

B. OTHMAN.

E. MACHIAS.—Rev. D. Staples writes, Nov. 14th:—We would say to the friends of Zion that the Lord has not altogether forsaken us on E. Machias circuit. Although we have had and still have the power of darkness to contend with, yet the Lord is on our side. He is our Captain, and while he leads the way, we will follow after, knowing that nothing can harm us while we keep near him and do not follow after off. Monday evening, Oct. 27, we commenced a protracted meeting in Watney, eight miles from here, (E. W. village), which continued over the Sabbath, and resulted in the hopeful conversion or reclaiming of a number of souls; others we trust are inquiring the way to Jesus. The brethren here are strong in the Lord, holding on to the promises. Six have joined the church and seven the class since the meeting commenced. The Brs. Whitney and Blair were with us, who labored as servants of the Lord Jesus, for the Lord and souls. The Lord reward them with much success. We are praying that the fire may spread all over the circuit; yea, continue to spread. But especially that it may be so felt in this village as to melt away the snow and ice, that the dry land may appear. We think the water does begin to run a little, and we can almost see the ground in spots. May the Lord hasten the time when we shall see it melting and running away in large streams, and the ground dried and warmed ready for cultivation! The Lord revive his work this year! O for a year of jubilee! that the song, "It is a lean time," may no longer be harped, but that it may be heard from every quarter, "God is reviving his work in this place."

LITERARY ITEMS.

We observe in the papers a notice of the death of Wm. C. Woodbridge, the well known author of the Geography for Schools, and former conductor of the Annals of Education. He has resided abroad during several years for his health. He has done distinguished service to the cause of education in his country, and was endeared in private life by his amiable and Christian traits.

The Foreign Correspondent of the Daily Evening Traveller, under date of London, October 18th, says, a very interesting announcement has just been made respecting the authorship of the Letters of Junius. Sir David Brewster, who is married to a daughter of the late James Macpherson, translator of Ossian's Poems, had discovered some letters among the papers of his father-in-law which, it is said, may lead to the discovery of the author of "Junius." Sir David Brewster states, that he will prove to be Lachlan Maclean, the son of an Irish Presbyterian clergyman, but descended from the ancient Scottish family of the MacLeans, of Coll. He became a political writer and adventurer in London and rose to some eminence. He was Under-Secretary of State, and thus became acquainted with State secrets. He was sent to India by Government and was shipwrecked and drowned on the passage, and all his papers were lost. This, it is said, accounts for the authorship of the "Letters of Junius" never having been revealed. As Sir David Brewster would not lend his name or influence to any erroneous statement, it is expected that he will give, under his own signature, all the particulars respecting this important affair.

THE AMERICAN PULPIT, No. 7, has come to hand with two excellent sermons; one from Dr. Peck of the Methodist Episcopal Church, the other from Rev. A. S. Stone of the Congregational. We learn that this work succeeds well. We heartily commend it to our preachers. \$1 per annum. Rev. R. S. Rust, Worcester, Mass.

LITTELL'S LIVING AGE.—No. 80 is out with several elaborate articles, and numerous smaller and entertaining scraps. Wait, Peirce & Co., Boston.

THE AMERICAN PULPIT, No. 7, has come to hand with two excellent sermons; one from Dr. Peck of the Methodist Episcopal Church, the other from Rev. A. S. Stone of the Congregational. We learn that this work succeeds well. We heartily commend it to our preachers. \$1 per annum. Rev. R. S. Rust, Worcester, Mass.

YOUNG PEOPLE'S MAGAZINE.—This Magazine is edited by Seth Smith; a gentleman so long and favorably known to the reading public, that to mention his name is recommendation sufficient to insure the magazine's hearty welcome from the American people



*[The page contains faint, illegible markings.]*

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$$f_{\text{eff}} = \frac{\pi}{2} \left( \frac{1}{\sqrt{1 - \beta^2}} + \frac{1}{\sqrt{1 - \alpha^2}} \right) \quad (1)$$



## BIOGRAPHICAL.

MR. ALEXANDER MURRAY died in Newport, Oct. 10, aged 61 years. Mr. Murray experienced the new birth about 14 years ago, and immediately gave himself to the Methodist Episcopal Church, where he continued a useful and devoted member till called to the church triumphant. He was a good man, and closed life, as the good will, the great peace. In the trials through which the Methodist Episcopal Church in this place passed a few years since, while many, coward-like, withdrew, he remained her undiminished friend, and had the satisfaction, ere he took his departure, of holding her greatly enlarged and beautified. His health for some years was feeble. During his last sickness his spirit appeared more and more assimilated to his God, till the final hour, when he fell asleep in Jesus, to be borne home to glory.

Newport, Nov. 11, 1845. E. B. BRADFORD.

ALICE H. HANBY died in Newport, Oct. 12, aged 21 years. She gave herself to Christ and the Methodist Episcopal Church five years since, and remained devoted to both till called home. She was agreeable in her manners and amiable in her life, combining modesty and meekness with patience and fortitude—never forward, yet doing what she could to advance the interests of the kingdom of her Lord. She was a devoted teacher in the infant department of our Sabbath School, and many were the tears shed by her little pupils, when informed that she was sick, and when death had closed the scene, that they should be left without her. She was also a member of our choir, where her pleasant voice added our devotions. She died as the Christian should die, with the New Jerusalem full in view.

Newport, Nov. 11, 1845.

DR. REUBEN WITHAM died in Milton, Oct. 27, aged 44 years. Dr. Witham was converted to God some 20 years since, at a camp meeting in Rochester, N. H., and soon after joined the Methodist Episcopal Church in this place, in which he continued a worthy member until called to the church triumphant. Much might be said of Dr. Witham; but we will only say, that as a Christian he was consistent—a companion and friend, affectionate and beloved. He died in peace, to live again. His friends mourn his departure, yet not as those without hope.

Wakefield, Nov. 10, 1845.

HANNAH STEELE, wife of Mr. Wm. M. Steele, died in this city, Oct. 24, aged 24 years. She was born in Essex, Mass., where she embraced religion in early life, and united with the Methodist Episcopal Church, of which she remained a worthy member until death. She was the first member that had died out of this (Richardson street) Church since its organization. Her disease was consumption, and she bore it with Christian fortitude. The last time I saw her before her exit, I asked her how she did, when she raised her emaciated hand and said, "I have got almost into port—I have got almost home." Her end was peaceful.

Boston, Nov. 13, 1845. J. SHEPARD.

MR. HENRIK RICH died very suddenly, Oct. 30, aged 47 years. He came to his death by falling through a scullie in a store, which killed him instantly. Mr. Rich was a good man. On Tuesday evening before his death he attended a church meeting, and gave in his testimony to Christ; and, in referring to the death of sister Steele, (who had died in the Lord,) remarked that he might be the next that would be called, and said, "I feel that I am ready—Hush the Lord." And so it was. In less than 48 hours he was in the Spirit world, to join the blessed vasted throng, where the wicked cease from troubling, and the weary are at rest. Mr. Rich has left a wife and three children to lament the loss of an affectionate husband and kind father.

Boston, Nov. 13, 1845. J. SHEPARD.

MRS. DIANA SMITH, consort of Mr. Almon Smith, formerly of Leicester, Mass., died of a consumption, Sept. 20, 1845, aged 46 years. Mrs. Smith was a member of the Christian Church of Portland. She was sincere in her profession, catholic in her spirit, diligent in business, an amiable companion and mother, and died as she lived, a Christian, happy in God. May the virtues and triumphs of the departed wife inspire and comfort the bereaved husband until they meet again.

West Cumberland, Nov. 4, 1845. JOHN CLOCH.

## PARENTS' DEPARTMENT.

From the Northern Christian Advocate.

## THE CHILDREN OF THE CHURCH.

THEY SHOULD BE BAPTIZED IN THEIR INFANCY.

We have stated heretofore that parents should instruct their children personally from the Bible—should send them to Sabbath School—should take them to church—should train them up in religion by family religion. And why? Because we supposed these means of themselves could make any better? No. But because we believe God's blessing will accompany means of his own appointment, and we know that God's blessing will make them better. Now we recommend baptism of infants because it is the very act of presenting them to God for his blessing. Nay, more, their baptism is a sign and a seal on the part of God, by which he comes into covenant with them to bless them, and promises to give efficacy to all the other means the parent shall employ to train them up for heaven. This remark implies two things; first, that children have a right to this covenant relation with God; and second, that it is of important advantage to them.

First, children have a right to be admitted into covenant relation with God, or into the visible church by baptism. Of the general argument for the propriety of infant baptism, we need here take no more than a cursory glance.

1. Look at infant circumcision. The old covenant, or the Abrahamic covenant, was a covenant of church relationship. Those who entered into that covenant became members of the church, and the blessings guaranteed to them were the same essentially that are guaranteed to God's people now, who enter into the church under the new or Christian covenant. But children were admitted by circumcision into the church under the Abrahamic covenant, by express command of God. Hence it follows that children have a right to admission into the church now. And as the ceremony of admission has been changed from circumcision to baptism, it is proper that children should receive the ordinance of baptism. This would follow, even if there were no express scripture on the subject. For even the opposers of infant baptism do not pretend to show us any passage where the entrance of infants into the covenant of grace is prohibited. And in the absence of all such prohibition, when the Author of the covenant remains the same, and the provisions of the covenant the same, only enlarged and made more rich and full, who shall presume to say that so great a change is made in the subjects of that covenant as to exclude a part of them, and that too by the most numerous part?

2. The Scriptures of the New Testament author

ize infant baptism. Consider Peter's declaration on the day of Pentecost. This was the memorable period of Christianity's full introduction; and when its great principles were developed and settled. Under the preaching with the Jewish people, who, under the preceding dispensation, had had the child under him in the fold, would be—What is their condition now?—are they still within the divine enclosure, or are they to be cut out? What says Peter? God had promised to Abraham "to be a God to him and to his seed after him." What does he now say by Peter? He says, "Repent and be baptized, and ye shall receive the gift of the Holy Ghost, for the promise is unto you and unto your children." Here, then, the solicitude of the anxious Jewish parent is put to rest. He learns, and we learn, that children can become parties to the covenant of grace now, as they did before, by receiving its sign. And this is certainly in accordance with the analogy of faith, for that says, the Gospel always rises above the law—never sinks below it in the provisions of grace.

Again: That obscure passage in 1 Cor. vii. 14, receives no explanation so satisfactory as that given by the light of this subject: "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean; but now are they holy." Where both the parents are unregenerate, their children having none to offer them to God in baptism, remain "unclean." But if the husband or the wife is a believer, their children can properly be brought into covenant relation with God, and thus be made "holy." And this meaning of the passage is rendered more probable by the fact, that the words here rendered *unclean* and *holy*, though used to express the internal spiritual state, are the appropriate terms for expressing an impurity and a holiness which is legal or ceremonial. Christian parents baptized their children in the days of Paul.

In Mark x. 14, our Savior says, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." And he took them up in his arms, put his hands upon them, and blessed them." Now the kingdom of God in this place means either the church on earth, or the church in heaven. If the former, then these infants, "little children," are proper candidates for the visible church on earth. And if so, then it follows as a matter of necessity, that they have a claim to the initiatory rite to church membership. If the latter; if the heavenly state is meant, then the same truth is proved indirectly, but yet with equal strength. For it is the same as saying that all infants, dying in infancy, go to heaven. But their preparation for heaven must take place on earth, otherwise we should believe in a purgatory, which is absurd. But if infants in this life are made fit for the church in its glorified state, they are for a still stronger reason fit for the church militant, and therefore should not be denied its initiatory rite.

3. Apostolic practice. In accordance with these views, we find the apostles baptizing the "houses," that is, the families of the people where they preached the Gospel. The apostolic practice in regard to the ordinance, would be a safe rule to go by, even in the absence of any direct instruction; because they were guided by inspiration. When, therefore, we read in the Acts of the Apostles and in the Epistles, that Paul and Silas baptized the jailer "and all his," that Lydia "was baptized and all her household," that Peter baptized Cornelius and all his family; and that Paul "baptized the household of Stephanus;" we get an additional and irresistible reason for believing in infant baptism.

4. Testimony of the fathers. The practice of the church in primitive ages, is the only other argument we need refer to, and we should not refer to this even, but for the circumstance that some, in their zeal against *pædo-baptism*, have had the presumption to say it was not practised by the early church.

Justin Martyr and Irenæus, in the second century, and Origen, in the beginning of the third, expressly mention infant baptism as practised in their day, and Origen assigns to it apostolic authority. In an African Synod, in A. D. 254, at which fifty-six bishops were present, the question was discussed, whether the baptism of infants should be administered to the child on the eighth day after birth, so as to make the ordinance conform to the law on circumcision; and it was declared that the ordinance need not be deferred to the eighth day, and that "the grace of God, or baptism, should be given to all, especially infants." St. Augustine gives his application to the practice in the fourth century, and St. Augustine near the beginning of the fifth.

Secondly, Having shown, as we trust, from these several considerations, the propriety and divine authority of infant baptism, we add a few remarks upon its benefits. Mr. Watson says:

"To the infant child, it is a visible reception into the same covenant and church—a pledge of acceptance through Christ—the bestowment of a title to all the grace of the covenant as circumstances may require, and as the mind of the child may be capable, or made capable, of receiving it; and as it may be sought in future life by prayer, when the period of reason and moral choice shall arrive. It conveys also the present 'blessing' of Christ, of which we are assured by his taking children in his arms and blessing them; which blessing cannot be merely nominal, but must be substantial and efficacious. It secures, too, the gift of the Holy Spirit, in those secret spiritual influences, by which the actual regeneration of those children who die in infancy is effected; and which are a *seed of life* in those who are signed, to prepare them for instruction in the word of God, as they are taught in by parental care,—to incline their will and affections to good,—and to begin and maintain in them the war against inward and outward evil, so that they may be divinely assisted, as reason strengthens, to make their calling and election sure. In a word, it is both as to infants and adults, the sign and pledge of that inward grace, which, although modified in its operations by the difference of their circumstances, has respect to and flows from a covenant relation to each of the three persons in whose one name they are baptized—acceptance by the FATHER, union with CHRIST as the head of his mystical body, the church,—and the communion of the Holy Ghost." To these advantages must be added the respect which God bears to the believing act of the parents, and to their solemn prayers on the occasion, in both which the child is interested; as well as in that solemn engagement of the parents, which the rite necessarily implies, to bring up their child in the nurture and admonition of the Lord."

Mark the closing sentence. Mr. Watson brings out a most important truth in the words, "that solemn engagement of the parents, which the rite necessarily implies, to bring up their child in the nurture and admonition of the Lord." Now to baptize our children and then neglect their religious training, would indeed be of little use. But in the act of baptizing them we take upon ourselves a solemn obligation to train them up in the way they should go. Look at this. Now when an adult is baptized he takes upon himself the baptismal covenant, and a new solemn covenant it is. In the Episcopal Church, when an infant is baptized, the parent or the godfather becomes a substitute for the child, and promises to fulfill this covenant for him. Thinking this somewhat improper, not to say presumptuous, the Methodist Church waives this ceremony. But what then? Is this part of the rite annulled? Certainly not, the ceremony is strictly of the nature of a covenant or contract, and either falls to the ground; if there is no promised obedience on the one hand, there is no promised blessing on the other. How then does the case stand? Why the parent becomes sponsor for the

child in this sense, that I will teach him the nature of the covenant and will do my best to have him keep it.

I will teach him "to renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that he may not follow or be led by them."

I will teach him "to believe in God the Father Almighty, maker of heaven and earth; and in his only begotten Son Jesus Christ our Lord; and in the Holy Ghost; the communion of saints; the remission of sins; the resurrection of the body; and life everlasting after death."

I will teach him "obediently to keep God's holy will and commandments, and walk in the same all the days of his life."

This is the affecting obligation every parent takes upon himself, when he presents his child to God in holy baptism; and can he fulfill this obligation without benefits? You are a pious father; from the time your child is baptized, you cease not to pray for his salvation. When he arrives to years sufficient to understand religious truth, you tell him he has been baptized—you explain to him the nature of the baptismal vow, and you say to him, "My child, because you were not old enough to promise for yourself, I promised for you. I promised to instruct you in your duty, and to use all my influence with you to have you keep this sacred covenant." Would not the very announcement of these things make a deep impression upon his tender heart? But you go on, and as his mind becomes capable of comprehending them, you teach him the several solemn and most interesting lessons embraced in the clauses we have just repeated from the baptismal service—you do this with prayer—you do it with kindness and tears—you follow it up for years—you set the whole home to his conscience by your own example. Keep the covenant (for you have taken the same) in your daily life. O will this be without benefits? You will say that child; you will induce him to keep the covenant on his part, and God will keep it on his. His Spirit will come to enlighten, restrain and convert him; to comfort and sanctify him, and finally bring him to heaven.

## LADIES' DEPARTMENT.

For Zion's Herald and Wesleyan Journal.

## A MOTHER'S SOLILOQUY.

ON THE DEATH OF HER INFANT SON.

Where is my darling babe, my lovely boy?  
His infant prattle no more greets my ear;  
No sweet response returns to lull my joy,  
Or smile of innocence my spirits cheer.

His bright dark eyes, so soft, so free from guile,  
Shedding with pensive beauty their rich light,  
Reflecting heaven in their artless smile,  
Are closed for ever to my mortal sight.

Faithfully I reposed—alas, that hope was vain—  
My darling boy would leave his heart to cheer.  
His love and smile would dissipate my pain,  
And his sweet accents charm my listening ear.

With fond delight the little twig I bent,  
So plastic and so yielding to my hand;  
I pondered o'er his sweet task with full intent,  
To guide his footsteps to that better land.

To angels now is the fond charge transferred.  
With knowledge far beyond a mortal's ken,  
His growing mind is being richly stored;  
And earthly teachers he'll not need again.

Too pure for earth, he claimed another home,  
Unclouded by sin's foul stain, or death's dark shade.  
Sweet precious blood, too choice for earth, shall bloom  
In that celestial home, never to fade.

Suffer the little one to come to me,  
The Savior said; and shall I him withhold?  
Savior, my babe I'll consecrate to thee,  
Secure thou'lt guard him in the sacred fold.

Yes, and heaven's bright seraphim throng,  
He sweeps his golden hair, by angels wrought;  
In rapturous strains he swells the choral song,  
Of praise to him who his redemption bought.

In glory bright he dips his cherub wing,  
And leaves a pearly band to my aching heart;  
Mechanically his bright things soon he'll bring,  
Come, dearest mother, we're no more to part.

Till then, submit to the red fire he bears,  
Folled by a tender Father's love, who knows what it  
If it may but leave me calm and true to care,  
Eternal concert with the blood-washed band.

Coleman, Oct. A. W. H.

## MINISTERS' WIVES.

The following article we find in the Western Christian. We do not know who is better prepared to judge of the requisite qualifications of "ministers' wives" than those who have experience in the matter, and we think it will be read with interest.

MR. EDITOR:—You know that a minister's wife is willing to do her duty when she knows what it is. To obtain this knowledge is often very perplexing. I have "searched the Scriptures" for it, but in vain. The strange silence of the sacred writers increased my perplexity, until my husband very kindly explained it in the following manner. "The Scriptures," said he, "do not descend to particulars. They lay down general rules, leaving the responsibility of amplifying, specifying, and applying them with the world. Therefore public sentiment is to be our guide where the Scriptures fail. And one principal thing for which ministers are set apart is to expound and enforce its precepts. Still, to clothe our teaching with authority, we observe the good old custom of taking a text from the Bible in all cases." In a moment my difficulties vanished. I open my Bible and read: "A bishop must be the husband of one wife." 1 Tim. iii. 2.

In this passage a general rule is laid down—a bishop must have a wife. But in determining her duties, the Scriptures fail. Hence we turn to the other rule of faith and practice—public sentiment; from which we learn that a minister's wife should be,

1. Like Mary, always sitting at the feet of Jesus, in possession of the one thing needful, regardless of every worldly interest.

2. Like Martha, she should do all the serving, yet without being cumbered by it.

3. She should be a little more prompt than Sarah of old, have refreshments always ready for those travelling angels whose visits at the minister's house are not "few and far between."

4. Like Dorcas, she should "keep constantly on hand a supply of ready-made clothing," to bestow upon all the poor saints and sinners in the community where she resides, with a spare box for beneficiaries in college, and the servant who has escaped from the blessings of the "patriarchal institution."

5. Like the prophetess Anna, she should "not depart from the temple day or night," for the multiplied meetings of the church and benevolent societies require an almost constant attendance in the sanctuary, and it is the duty of the minister's wife to attend them all.

6. Like the widow of Sarepta, she must have the art of using meat out of one barrel, and oil out of one cruse, the year round, without diminishing the quantity.

Lastly, she must be apt to please everybody—"becoming all things to all men," women and children. Grave or gay, refined or rude, intelligent or ignorant, affable or reserved, as suits the company in which they may chance to fall.

## REMARKS.

1. We perceive that it is the duty of churches to set apart young women, and educate them for ministers' wives.

2. When a church is about to call a pastor they should appoint a special committee to visit his wife and ascertain whether she is able or willing to perform the labor of five ordinary women, without any compensation, except the crumbs which fall from her master's (husband's) table.

3. A minister's wife should be always at home, and always abroad; always serving God and always serving tables.

Lastly, she must be a little more prudent than our Savior, for he must fortify among his disciples, which in her is unparadise. To prevent this, let a committee of the most jealous, tattling, fault-finding women be appointed to dictate to her when and how often she shall visit each family.

O, who would be

A MINISTER'S WIFE.

## TEMPERANCE.

## REPORT ON MR. GOUGH'S CASE.

At a regular meeting of the Mount Vernon Congregational Church, Boston, held at their Chapel on Friday evening, October 31st, 1845, the Examining Committee, agreeable to their instructions, presented a report on the case of our brother John B. Gough, as follows, to wit:

The undersigned, appointed by the Examining Committee, September 17th, 1845, to investigate the circumstances connected with the case of our brother John B. Gough, and report the facts, so far as they could ascertain them, to the church; submit the following as the result of their inquiries:

On the 19th of September, brother Gough returned to his residence in Roxbury, and on the 22d the committee had an interview with him, in which he related the circumstances of his case, as given in detail in his statement, which has been published, and which was read in the church meeting, September 26th, when, by a formal vote, the examining committee were instructed to inquire thoroughly into the case.

Since the publication of this statement, more than a month ago, the committee have improved every opportunity to elicit facts which might confirm or contradict it. With this end, New York has been visited, where, commencing at the Croton Hotel by an interview with its gentlemanly proprietor, the investigation was pursued to Thompson's, where, as it is represented, they first stopped for soda, through Broadway and Chamber street, to the shop in which was probably drunk; then, in company with officer Hayes, to the house in Walker street, with as full an examination into the circumstances of his connection with that dwelling, and his rescue from it, as could be made by conversation with the women who inhabit it, and the officer who conveyed him to the hospitable mansion of Mr. Hubbard, at Brooklyn. That gentleman who so liberally nursed and sheltered him, made a minute statement of the manner in which he was brought to his dwelling, the state he was in while there, and his condition on leaving. The physician who attended him through his sickness at Brooklyn, very kindly communicated his view of the case while under his care, with the symptoms of his disease and mode of treatment. Three or four other gentlemen who had taken a deep interest in the matter, and been at great pains to ascertain the facts, were called on and conversed with.

From all that could be gathered in these various ways, by an examination as thorough and impartial as could be made, the committee are constrained to believe that the published statement of brother Gough is a frank and artless declaration of the truth. This opinion is confirmed by the interviews we have had with him and his physician during his sickness at Roxbury.

There are indeed difficulties in coming to this conclusion, and the case must yet remain in some degree of mystery. Still, the fact that an account of the affair going so much into detail, should have been so extensively read and criticized for more than a month, and that none of his enemies, even, have been able to contradict it in a single particular, is strong presumptive evidence of its truth.

Assuming, then, as the committee are prepared to do, the truth of this published statement, is the position of our brother Gough, as presented therein, such an one as requires any censure from the church? A man of more prudence would have hesitated before drinking soda with a stranger. A man whose habits in early life had always been regular and temperate, might not have been stimulated to madness by such a libation. And a man of less nervous temperament might have found some less hurtful reflection during such a week of horrid aberration of mind. But in judging of the moral character of the conduct of another, our decision must be regulated by what we know of the physical propensities and natural temperament of his particular constitution. With such allowance, then, as Christian charity requires us to make on this score to all, we are brought to the conclusion that there has been nothing in this unhappy affair which ought to effect the standing of our brother Gough as a member of the Church of Christ.

His apparent remorse, and earnest prayer for forgiveness for that of which he might have been guilty while under strong excitement, are not inconsistent, we think, with the idea that he is free from voluntary crime in the matter. To have fallen by any means, from the enviable position in which brother Gough stood before the public, previous to this occurrence, might have involved in the deepest humiliation a mind less sensitive than his. To awake, as from a nightmare, with a vague recollection of having passed through scenes which, in former days, had been connected with guilt and shame, would naturally impress upon any tender conscience the sting of remorse.

In conclusion, the committee are of the opinion, that no action of the church is demanded in relation to the matter, and they commend to the continued confidence and sympathy of his brethren, one whom God has heretofore honored as an instrument of doing much to withstand the progress of sin, and who now has been permitted to fall into fiery trials, which, we trust, may but fit him more perfectly to serve his Master on earth or in heaven.

DANIEL SAFFORD,  
BOSTON, October 29 1845. JELIAS A. PALMER.

The above report having been read, was, by a unanimous vote, accepted, and the Clerk directed to furnish Mr. Gough with an attested copy.

A true copy.—Attest,

ALBERT HOBART, Clerk.

## DISCIPLINE.

Discipline in the churches is important not only for the honor and glory of the cause of religion, but also for the good of offenders themselves; and in order to have good discipline, it is essential that the churches be agreed, have confidence in each other, and so, one will not undo what another has done. The following is a case in violation of this, which happened a few years ago. A member of a church was opposed to temperance, and violently censured the church for engaging in the cause, which he said was the means of preventing revivals of religion. He would "drink with the drunkards," and when kindly labored with, was obstinate and was rejected. Not long after, he appointed himself to a church in an adjoining town, and was there received, with his hatred to temperance and all. There is need of caution in matters of this kind. No encouragement should be given to those that other churches have rejected, unless they repent, or unless it is manifest they have been disowned without just cause.

For Zion's Herald and Wesleyan Journal.

## A TRIBUTE.

To the memory of the late GEORGE HONOR, Esq., junior partner in the firm of Holmes, Honor & Co., Boston.

When Beauty languishes in death,  
And falls by early blight,  
Love's choicest flowers adorn the earth,  
That hides the loved from sight.

When genius' rays expire at noon,  
And cast a shade of gloom,  
Rich mournful numbers rise, a boon  
To gild the hallowed tomb.

And when the warrior bows at last  
To him who conquers all,  
Proud monuments ascend in haste,  
To mark a hero's fall.

But o'er the grave where Honor sleeps  
Far holier memories rise,  
There Virtue's self in anguish weeps,  
Yet points to the skies.

And Homer! such a grave is thine,  
A grave by all revered:  
What sacred recollections twine  
Around that spot endeared!

For moral beauty o'er thy face  
Her Heaven wrought coloring spread;  
Thine eye, suffused with mildest grace,  
Benignant lustre shed.

A loftier power than genius bright  
Or earthly warriors wield  
Was thine, whose soul baptized in light,  
Now trends Life's boundless field.

Twice thine, with steady glance upright,  
To point young manhood's eye,  
Which ranged restless o'er things of sight,  
To treasures vast on high.

To check the savorious sin,  
By firm example ere,  
And teach, by every sublime,  
This changeful lot to bear.

That conscious power ripe virtues yield,  
Broad spread her fast'ning palm,  
And proved in needful hour a shield  
To guard the young from harm.

How many feet, well nigh to slip,  
Thine admonition saved;  
Which hasting dangerous joys to sip,  
Had else the poison braved.

How many lured to wisdom's path,  
By thine enticing way,  
Shall swell the throng redeemed from earth,  
Above the soul's decay.

How many tears thy friendship dried,  
Can never here be told!  
But the just price of him who died,  
That long list shall unfold.

Imperishable emblem bright  
Of all I venerate;  
Thy hallowed image cannot die,  
Or fade upon my heart.

Like the fresh breeze of the spring,  
Whose richly scented bowers,  
Thy color'd spirit flung,  
To charm the golden hours.

Like the pure breath of early morn,  
That wafts such sweet perfume,  
When rainbow streaks decorate the dawn,  
Which shall the earth perfume.

And like the stars which shine for aye,  
With chastened glow serene,  
The radiance of thy memory,  
In fadeless hue is seen.

Bangor, Nov. 3, 1845.

For Zion's Herald and Wesleyan Journal.

## "LET ALL THE PEOPLE SAY AMEN."

While a brother or sister is exhorting, singing or praying in a social religious meeting, it is both scriptural and reasonable that others present should occasionally respond by an audible amen. The more we attend meetings where such a custom is indulged in, the more we hear from the prejudiced and bigoted in condemnation thereof, and the more we examine the subject in the light of reason and revelation, the stronger are we confirmed in its favor. It is an encouragement to the one who is leading in the devotions, when he has declared a solemn truth, or offered up a fervent prayer, to hear responses from others, showing that they sympathize therewith, and it adds an interest to all the exercises.

Perpetual says, respecting some of his pieces of poetry, that they were the spontaneous emanations of a full soul, that they were written *en amore*, because he "could not but write them." So all responding among brethren meet for prayer and praise, should be the unpremeditated outflowings of a heart fired with love to God and man; and amen should be uttered only when one feels as though he *couldn't help it*. While poetry is inspired by the *inspiration* of the inworking of the divine Spirit. O! if man but felt, truly and deeply, the worth of never-dying souls, and the exceeding preciousness of Christ's cause, they could not keep *mutum* so long of the time.

"Could we emphatically fold our arms, and dumbly stand at rest, if a burning flood of waters were red-hot in the breast!"

My friends, let the waters cease to flow, and no longer move your deep caverns—let the winds remain pent up in the deep crevices of the earth, and not blow at all to agitate and purify the atmosphere—but let not the Christian hold his peace; let him seize upon every convenient opportunity to testify of his love to his dear Redeemer and the salvation of souls, and "let all the people say Amen."

How proper for those whose hearts beat and throb in union, whose souls have dissolved, as it were, and mingled into one, and who, in an agony of spirit, are pleading with God to revive his work in the melting down of cold-hearted professors and the conversion of sinners, to say *amen* to those prayers in which they are joining!

But suppose the practice because, forsooth, among the ignorant, superstitious and fanatical, it has been perverted. We might reply, that this class of people *pervert* any thing good. And shall we renounce a thing merely because some abuse it? Shall we reject baptism because the Millites baptize their converts over and over again; and neglect singing because the Mormons employ it to help along a bad cause; and refuse to observe the ordinance of the Lord's supper because the Roman Catholics pervert the same, contending that they eat the veritable flesh, and drink the real blood of the Son of God whenever they come to the communion table? Who would wish to carry out such a principle?

I have known some of my Congregationalist brethren to exhibit downright bigotry and the grossest uncharitableness, by denouncing the custom of which we speak, simply because the Methodists, and Free-willers, and Adventists, indulge in it; and for the same reason they would desire to prevent the sisters from opening their mouths in religious meetings. We tell such intolerant men that they may expect to drive away many of the freest and choicest spirits from the pale of their own church, unless they speedily reform by softening down and giving up their illiberality. The fact is, we may learn some good lessons from all denominations, and should

"Seize upon truth where'er 'tis found,  
Among our friends, among our foes—  
On Christian or on heathen ground,  
The flower's divine where'er it grows."

If persons say amen at the prayers and thanksgivings of others when there is an evident want of

deep emotion and heartfelt interest, it is worse than silence. But when it comes up from the very bottom of the soul, and the tones of the voice are indicative of intense feeling, it can but be productive of good. While a Methodist brother was once talking to a large audience, urging the importance of fidelity and zeal in the good cause of religion, and many hearty amens were echoing and re-echoing from various parts of the house, some one, either from mere force of habit, or for the sake of making a noise, was responding in a dry, heartless, unfeeling manner. Suddenly